557

Annual Subscription :—
Rs. 1—12—0
(Rs. 2 from January 1927.)

Regd. No. 2027.
Sample Copy 2 As.

(218)

# The INDIAN EDUCATOR.

An Illustrated Monthly Devoted to Art, Literature, Science and Education.

*EDITORIAL BOARD.*

(1) MR. S. S. Suryanaryana Sastri, M.A., B.SC. LIT. Hum (Oxon), Barrister-at-law.
(2) Prof. K. R. Rajagopala Iyengar, M.A., L.T.
(3) MR. E. S. Sunda, B.A., B.L.
(4) MR. V. ARAVAMUDA IYENGAR, B.A., L.T., *Editor-in-chief.*

OFFICE OF THE REG... 22 DEC 1926 MADRAS

VOL. II MADURA—NOVEMBER, 1926 NO. 11

STRONG!

SEE THE SLOT

Hey! Charlie, that kid is batting stones with your racket, he'll break it!

Calm yourself, it's not so easy to break a *Lee* SLOTTED THROAT tennis racket they are very strong! Constructed of the best materials and having the distinctive, patented SLOT, *Lee* rackets are more—DURABLE, STRONG and SPEEDY. The SLOT; absorbs the crashing, smashing jolts and shocks that split rackets at the shoulder; imparts the very slightest spring—unnoticeable to the user—but lending extra power and velocity to the Service, Drive and Smash; insures absolutely perfect balance.

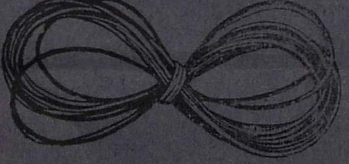
If they are as good as you say I'm going to get one; I certainly am hard on rackets!

**FOOT BALLS.**

| | | |
|---|---|---|
| No. 5 Mc GREGOR each | | Rs. 18, 20 |
| No. 5 Country each | ... | Rs. 4, 6—8, 8, 10, 12, |
| No. 4 ,, each | ... ... | Rs. 3—8, 5, 6, 8 |
| No. 5 BLADDERS each | | Rs. 1—4, 1—8, 1—12, 2 |
| No. 4 ,, each | ... | Rs. 1—0, 1—4 1—8 |
| INFLATORS ENGLISH each | ... | Rs. 2—8, 3—8, 4—8, 6 |
| ,, German each | ... | Rs. 1—4, 2, 3 |

**TENNIS REQUISITES.**—

| | |
|---|---|
| 1927 WISDENS TENNIS BALLS per doz. | Rs. 14, 15—8 |
| USED TENNIS BALLS per. doz. ... | Rs. 5, 6 |



| | |
|---|---|
| Gut (all colours per set ... | Rs. 1—4, 2, 2—8, 3, |
| GUT (ENGLISH) white only per set. | Rs. 5-8, 8-8, 11, 15 |
| ENGLISH FRAMES each | Rs. 12, 15, 18 |
| JAQUES SHUTTLES per doz. | Rs. 10—8, 12 |
| FRENCH ,, ,, | Rs. 8, 10 |
| COUNTRY ,, ,, | Rs. 5—8, 7, 8 |

*(Price-list supplied gladly on request.)*

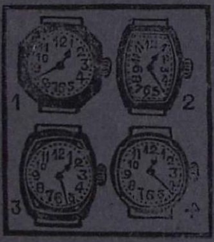
*Address :—*

**SATHE'S BRITISH SPORTS,**
**Near Nawa Vishnu,** *POONA-CITY.*

## CONTENTS

1. Scientific Physical Education and its Possibilities.—By MR. R. NATESA IYER, Jamshedpur.
2. Personal Discipline in Kautilya—By MR. N. S. VISWANATHA IYER, B.A. B.L., Madura.
3. The Educational Ideals of the East and the West—By PROF. K. E. JOB, M.A., L.T., Chenganacherry.
4. A War of Ideas—By MR. I. RAMA PANICKAR, B.A., B.L., Palghat.
5. Oscar Wilde's De Profundis—By MR. V. R. M. CHETTIAR, Trichinopoly.
6. Periyalwar and Andal—By MR. K. G. SESHA IYER, B.A. B.L., Retired High Court Judge, Trivandrum.
7. Men I Have Met—XIV—RAO BAHADUR G. A. NATESAN—By *Satya-Kantha,*
8. About and Around.
9. On Love—By C. N. S.
10. Humour Chips—By P. N. S.

XMAS Bargains 22 Kt. Golden Wristlets. Original price Rs. 15 Sale Rs. 6-15.



FREE! A 14 kt. nib FOUNT PEN to the Purchaser of our Swiss, Golden wristlet 1926 Model, New and excellent, Gun-Time 9 Kt. Gold Jewelled Rs. 15 5 years warranty.

**Lord Willingdon Watch Co, Mount Road, MADRAS.**

**LEVER POCKET WATCH FREE !**

1926 Model-Switzerland

14. Kt. Gold Nib. FOUNT PEN. Purchaser of a fountpen gets a Lever Watch FREE! High grade. Gun time small-size silvered dial. 5 years warranty. Pen & watch sale price Rs. 3-15-0.

**Only for Xmas Season**

**DECCAN WATCH DEPOT.** 11th Beat Sowcarpet, Madras.

**Have you seen the**
**PREMIER MONTHLY JOURNAL**
# THE SCHOLAR,
**Devoted to Literature, Science & Art?**
**If not ask for a specimen copy and enlist yourself as a subscriber**

SUBSCRIPTION:—ANNUAL Rs. 3.
FOR STUDENTS Rs. 2.
SPECIMEN COPY As. 4.
*Apply to:—The Manager,*
THE SCHOLAR,
PALGHAT.

## Manager's Notice.

Our Subscribers are aware that 'The Indian Educator' was started with 10 pages and with an annual subscription of Re. 1—12—0 only. It was soon found necessary to gradually increase the number of pages to about 20 on the average, but the rate of subscription was allowed to remain the same. Due to a steady inflow of high class contributions, we have decided on a further improvement in the size, giving effect to a small increase of 4 as. in the rate of subscription. We beg that this may receive the kind approval of our valued constituents. From Vol. III next January, '*The Indian Educator*' will appear in a handy *Double Crown* form and its annual subscription will be Rs. 2.

Those who have been kind enough to honour the issues regularly are requested to remit their subscriptions at an early date as the accounts have to be closed for the year. If they are unwilling to enrol themselves, they are requested to show us the courtesy of a reply so that we may save further expense.

TELEGRAMS:—"CRAYONS" Kumbakonam.

**THE NATIONAL CRAYON WORKS,**

***Kumbakonam, (South India)***

ESTABLISHED IN 1922.

**Manufacturers of high class Crayon chalks, White and Colours, Billiard chalks Images of Hindu Gods etc., etc.**

***Medalists, Certificate holders, Government Suppliers etc.,***

**Highly appreciated by some of the leading dailies of Madras.**

**Billiard Chalks.** Highly Certified by Mr. Mika Elias "The Billiard Champion of India." Supplied to several clubs and institutes.

For Particulars please apply to:— **The Proprietor.**

THE INDIAN EDUCATOR

MR. V. ARAVAMUDA IYENGAR, B.A., L.T., *Editor-in-Chief.*

Vol. II. MADURA—NOVEMBER, 1926 No. 11

## SCIENTIFIC PHYSICAL EDUCATION & ITS POSSIBILITIES.

*(Continued from the September issue).*

BY MR. R. NATESA IYER, JAMSHEDPUR.

So you see 'exertion' is no 'exercise" and 'Exercise' is no 'exertion.' The fine and all-important distinction lies in this—that there is the conscious power of the mind thrown as it were into "exercise", and 'exertion' is bare agitation and labouring of the muscles without that vital factor of mentation. The potentialities of the mind are unfathomable. The methods of developing these potentialities are also equally numerous. The Indian "Yogi"—literally the man of concentration, the man who collects and gathers together all the various scattered resources of the human mind—knows and works upon these potentialities only, and the result, too well wnown to us Hindus, is that he wills and does a thing that ordinarily seems impossibile and consequently comes to be looked upon as a 'superman'. Is he really a 'superman'? No; he is only a fully-developed man, so far as the human psychic possibilities are concerned, a man who has almost realised the full dimensions of his psychic part. The ordinary man who regards the achievements of the 'Yogi' in the light of transcendental miracles, is only a sub-man, if I am allowed the term, inasmuch as he has not acquired the wisdom and courage and determination to rise to his full possible height. He simply sleeps over his immeasurable internal richness and seems to content himself with the pernicious belief that he is a born bankrupt, mentally and spiritually speaking. No, never; he is indulging in some dangerous auto-suggestions that will ruin him entirely. Now, this great principle of concentration we must perforce carry into the field of 'physical education, apart from mental cultivation, if we are to expect the best possible fruits out of the labours we may expend therein. If this scientific principle were not true, if it were feasible to gain enormous physical strength and health merely by means of hard work on the various gymnastic apparatuses in our schools and colleges, then we should be able to meet many Sandows and Saxons amidst us, for the amount of muscular work done one way or the other by the student population of India on the gymnastic paraphernalia at present available has been truly great and long and arduous. There might be, here and there some excellent embodiments of muscularity amongst India's school-going population; I do not deny this. But my contention is that RESULTS ARE UTTERLY DISPROPORTIONATE TO THE TOTAL AMOUNT OF EFFORTS AND MONEY AND TIME SPENT FOR THE PURPOSE. Why is this so? Because the muscular work has been more mechanical, dry and uninteresting than otherwise. I have myself moved amongst scores of our gymnastic and foot-ball and cricket boys and have never yet come across any satisfactory ratio of really strong and well-developed youths amongst them all. What a pity is this. They wax eloquent and enthusiastic over the subject of physical education, put in a good deal of hard grinding work, and after the lapse of a few years find themselves in no remarkably better condition, so far as their internal physiology and external muscular proportions and growth are concerned; it is, I know, possible to justify this state or astutely explain it away by the usual retort, "My heredity is such, my natural inborn tendencies handed down to me by my line of ancestors have been such as to help me to no greater heights of achievements than what at present I am able to show in my body" and such arguments from "heredity." It can never be denied that heredity is a very potent factor in the life-march of every man; but it is also to be said in the same breath that what is called 'nurture' as against 'nature' is an equally big thing to be reckoned with in human life. And again the question crops up "How do you know for certain that such and such a lack or failure is solely due to your weak heredity?" So what we actually know from the present-day accomplishments is that CONSCIOUS, DELIBERATE, COOL-HEADED AND THOROUGHLY SINCERE PRACTICE AND

-600 005.

NURTURE (culture and education, in other words) HAS BEEN DOING AND CAN DO IN EVERY INDIVIDUAL CASE A GOOD DEAL, INFINITELY MORE THAN IS GENERALLY SUPPOSED, IN THE MATTER OF RECTIFYING DEFECTS OR OF ELEVATING GOOD THINGS TO BECOME BETTER AND BETTER. Experience proves and corroborates this truth. Therefore it stands to reason that the NATURE of practice or culture for reaching any laudable goal in life is at the very root of the whole thing. It is idle to say, "I have been doing it all along," but it is most vital to be first sure of the HOW and WHY of it. I have been writing this much, perhaps at tedious length, in order to give you, as far as I can, the correct definition of "Physical Education" before we can profitably discuss the possibilities of it.

*(To be continued)*

---

## PERSONAL DISCIPLINE IN KAUTILIYA.

*(Concluded from the October Number.)*

BY MR. N. S. VISWANATHA IYER, B.A., B.L., MADURA.

Chapter III is devoted to an investigation of the place of the Vedas in knowledge and the functions of the four castes. Apart from the special duties and functions of each caste there are laid down duties common to all—harmlessness, truthfulness, purity, freedom from spite, abstinence from cruelty and forgiveness. The enunciation of common duties of this kind for all classes of people is the index of the culture which Chanakya stood for.

It should be confessed that modern culture does nowhere accentuate harmlessness, abstinence from cruelty etc. as desirable goals to be achieved. Modern states are organizations where citizens are honestly made to feel that to refrain from cruelty and to forgive are no part of courageous citizenship and that to rush to injure others is heroism.

Chapter IV deals with Varta—the knowledge of the Sciences that bring revenues to the state and with Danda—the code of punishments. The keen crisp presentation of the view point that sovereigns should take in respect of gathering revenues and dispensing punishments is well worthy of attention from modern public men. Chanakya's view that severe punishment becomes repulsive to the people and mild punishment becomes contemptible and deserved punishment makes for dignity is one which does not seem to be visible even in modern Jurisprudence. The Indian Penal Code is in some of its provisions with regard to punishments carved after a Draconian type on the model of the eighteenth century Jurisprudence of Europe. More than half a century has passed since the codification and no attempt has been made to humanize this statute.

There are other canons which Chanakya lays down as regards punishments. They should not be inflicted out of greed, or anger or ignorance. A breach of these canons causes revolt and cessation of punishment brings anarchy, society being reduced to the condition of Matsyanyaya where the strong swallow the weak.

A student of modern political history has to note painfully that the condition of society to-day is in a strictly logical sense that of Matsyanyaya where the strong do swallow the weak. Exploitation of the colored races by the so called civilized white races in the several varieties of exchange—economic, political intellectual, religious—is a phenomenon of the Matsyanyaya condition. A radical change in the very fundamental basic conception of society is needed if this condition is to vanish. Chanakya's Arthasastra is likely to prove a corrective for a number of erroneous political conceptions which a competitive civilization has called into existence.

It is not sufficient in Chanakya's view if the sovereign has acquired knowledge. More than knowledge, acquired of the sciences, is the need to round the knowledge into a perfection by association with the wise and experienced. This is what is dealt with in Chapter V. Chanakya specifies the persons from whom the respective departments of knowledge are to be learnt—the three Vidyas (Anvikshiki) from those proficient therein, agriculture, industry and trade from the superintendents in charge thereof, and politics from politicians well able to expound the theory and practice thereof. These are further directions in the chapter as to how a prince under training should employ his forenoon in military arts concerning horses, elephants, chariots etc. and the afternoon in listening to Ithihasas (the chronicles and traditions of the land). The chapter closes with the enunciation of what is aimed at in the scheme of education for princes. The aim is to make the recipient able to realize himself in life. The chain of the effects of the disciplined course is interestingly described thus.

"Learning leads to wisdom, wisdom leads to yoga (concentration and steadiness), and yoga leads to self-realization." What is self-realization for a king is gracefully summed up at the end of the chapter thus: "The king, disciplined by education and intent in the good government of his subjects enjoys the earth unopposed, himself rejoicing in the welfare of all beings.

Chapters VI and VII are devoted to an investigation into what possibly was the real cornerstone in ancient Indian culture. The very nomenclature of the two chapters is alluring enough. They are styled "Indriya Jaya—conquest of the senses." No scheme of education

is satisfactory which does not provide for discipline of the senses. Chanakya finds in the conquest of the senses the only way to gather accurate knowledge and live a disciplined life. There is an enumeration in the 6th chapter of kings that perished on account of violation of the salutary rule as to control of senses, as also of those that had acquired everlasting bliss in virtue of Indriya Jaya.

The seventh chapter describes the blissful effects that flow out of restraint of the senses, and sums up the details of the life of a disciplined king. The disciplined monarch shall avoid untruth, haughtiness and evil even in dream and keep away from unrighteous and uneconomical transactions. The king is enjoined to have regard for those who warn him of evil and regulate his work.

The rest of the Chapters in Book I are devoted to a detailed discussion of the other factors or functionaries that help the king in his work—Ministers, Prime ministers, councillors, spies etc. and I propose to deal with them later in detail.

It may not be out of place to make a few observations regarding the scheme of life and training outlined for a prince in Kautiliya's Arthasastra in the light of modern day experiences.

In the first place, no where does one come across a line in Arthasastra where one's rights are spoken of. Modern movements agitate for rights and rights only and there is no accentuation of duties. Conflicting situations in every department of life are therefore frequent in modern days and the modes of settlement of differences are so confused that they do not at all bring about any peaceful solution. The evil in modern life is that there is no inner discipline or inner self realization which it is the function of real education to bring about. It should be the aim of Indian educationists to enunciate educational ideals in the manner of Chanakya and discover ways and means for Indriya Jaya or conquest of the senses in the recipients of education that a higher polity be built up in the country.

Secondly, the various disciplinary directions which a prince had to submit to in his educational course as set forth by Chanakya disclose the fact that a very high sense of responsibility was realized in the affairs of the administration of the state and the sovereign was trained up to discover in his career as sovereign the good of all. One is painfully reminded of the abysmal fall of the present day and of the irresponsible, irresolute, and expensive ways of our Indian chiefs of to-day who do not evidently feel anything like accountability to the people whose labours contribute to the revenues needed for their extravagance. It should be regretted there is not in the country enough public courage to call to order the irresponsibles that stray away from the disciplined moorings which a synthetic scheme like Chanakya's has carved for preserving the inherent culture of the race.

Thirdly, the underlying spirit and outlook in the treatment of the subject by Chanakya are sufficiently free from narrow Sectarianism or local predilections. The Sovereign has to be Sarvasamayavit and is supposed not to have particular bias for or against any particular creed of belief in his sovereign capacity. One has seriously to doubt whether a mental range of this description has been reached by responsible public men of Europe and America who are busy eloquent about the white man's burden on earth.

Fourthly, the Arthasastra conception of 'Polity' is that it is an organism. It has its eyes, ears, head and heart and has to be understood and handled just like the human body. The analogy is worked out with sufficient thoroughness both in details and principles by Chanakya in his masterly work and well deserves our regard. Modern politics has yet to grow to ripen itself into a conception of this kind.

Fifthly, the bane of modern administration is that administrative offices carry disproportionately large salaries out of all proportion to the capacity of the people to bear the same. This evil is most patent in India. It is wrongly supposed that one way of preventing corruption is to pay public servants so well that they may have plenty of means to provide themselves with all kinds of sensory satisfactions. No salary can be adequate if the one who gets it has not in him a principle of guidance in life. That a responsible public servant should be above want and should not feel the pinch of starvation is no doubt reasonble, but that the salaries of public servants should be disproportionately high at the risk of starving the governed is a tainted canon which needs to be demolished with courage. Hence the movement on the part of Indian public servants to get salaries on the same scale as the Europeans deserves to be discouraged and public opinion should so vitalize itself with setting up standards of administration and appreciation of honest contented public servants that the incentive to serve in administrative offices for reasonable salaries should more widely spread in the country. A disciplined set of public servants trained on the lines of the discipline set forth in Arthasastra is certain to prove an ornament to any country. No scheme should be tolerated in the country which gives its public servants devices by which they only serve themselves starving their masters—the people.

Sixthly, a study of the chapters relating to personal discipline in Arthasastra has its lessons for those whose privilege it is to shape the future Indian constitution. The days of 'autocracy'

have all gone out of earth never to return. The future of the Indian polity is certainly to be democratic where all in the country are bound to have a part. Either this democracy is only to keep its form with a few practically controlling the affairs of the country or is likely to show itself in an uncontrollable mobacracy that in its ignorance and caprice demolishes the cultural institutions of the country. There are already enough signs that under cover of constitutional business, the cherished privileges of the people—the principle of religious neutrality and non-intervention on the part of Government, are being violated just after the widening of the franchise under the Reforms Act. A democracy in constitution is no true democracy in the substantive sense of the term. That is the best type of democracy where there is the least government. This is the root basis of Indian polity and distinctly contrary to the basis of European polity. Manu stands for this type of polity. Chanakya writes long after Manu and inserts into the frame work of Manu such details as the environments of his age did need. No scheme is bound to be satisfactory in this ancient land unless the foundations are retained safe. The Indian Swaraj has to be built on two cardinal principles. The first is, the unit of the government is 'the village' which as far as possible should contain in itself all neccessary concomitants of Swaraj. A co-operative decentralization is the basis of the Indian Swaraj and not a competitive centralization. I propose to deal with this subject at length when I deal with " The village in Kautiliya."

The second is that it is absolutely neccessary as a condition precedent to governing others that ond should know how to govern himself. In other words personal discipline in the governing is what makes the government efficient and desirable. It is my prayer that this cardinal principle of public administration shall not be forgotten in the carving of the Indian Swaraj but on the other hand shall be so recognised and applied that the future of the world may be safe for a healthy type of sacred democracy to be carved on the Indian model.

BOOKS BY

Mr. G. V. RAMA AYYAR., B.A., L.T.

*History Assistant, Town High School, Kumbakonam.*

1. A Tamil History of England for Form IV Re. 1
2. Stories from Indian History for Class V, As. 6
3. Notes on History of England (in English, Part I (55 B.C. to 1603 A.D.) As. 6.

*For copies apply to the AUTHOR,*
7. Pillayarkoil St., Kumbakonam.

## THE EDUCATIONAL IDEALS OF THE EAST AND THE WEST.

By Mr K. E. Job. M.A., L.T.,

*St. Berchman's College, Changanacherry.*

"East is East and West is West;
But East plus West is much the best."

*Rudyard Kipling.*

If we examine the animal kingdom we will find that every animal has to pass through a period of infancy, a period during which the animal cannot shift for itself, but has to be ministered by an outside agency. The young kid is helpless without its mother's milk; similarly the young chicken, though not a mammal has to be protected and guided by its mother hen. But these periods are comparatively very short when compared to the long infancy of a human child. So long as the chicken and kid can shift for themselves, their infancy is over and they are said to be, ready for life. Human beings however are not prepared for life so very soon. They have a prolonged infancy, during which time the infants have to develop their mind, body and soul for leading a sound moral life in this world.

This, then, is the object of education in every country—oriental or occidental. Thus the fundamental educational ideals of no country shall go against this ultimate aim. But in so far as the national outlook of every country is distinct and unique, the educational ideals of those countries also will have some distinguishing features. The national ideal of Ancient India, is for example poles asunder from that of modern America, and the national ideals of Mediæval Italy presents a striking contrast to those of Modern Germany. Since the object of education is to prepare men for life, and since every human being is an individual making up the nation, the national ideals play a prominent part in shaping their educational policy. In the same way the educational policy of a nation gradually brings about changes in its national ideals also. So a brief consideration of the educational ideals of the most prominent countries of the world, will be very useful in our attempts to chalk out a sound system of education for India.

In this connection we cannot but give due prominence to our motherland. Before Rome established her capital among the seven hills, India had already flourished for many centuries. When Alexander the great broke through the passes which guard our North West frontier he found a prosperous and well governed land in India and a culture which could compare favourably with any other in that century. The mighty Roman Empire went to pieces 15 centuries ago and Greece is now only the shadow of its former self; but India still exists, in many ways like the land that the savants attached to Alexander's

army found. This comparative permanence of our civilisation is due to the abiding influence of our educational ideals.

If we can believe the conclusions of some eminent orientalists, we may have to admit that the world owes its first lessons in Geometry and Algebra, in medicine and music, astronomy and philosophy to India. Though some of these claims might very well be demurred to by other parts of the globe, yet none can deny the past predominance of our country in the various arts and sciences that make a country really great. In spite, however, of all their proficiency in purely secular science, Indians have never regarded secular education as an end in itself. Material prosperity and secular learning divorced from spiritual elevation were always repugnant to the heart of India. The savants of ancient India always subordinated the intellectual to spiritual, the temporal to the Divine. This same sentiment is summed up by the Great Sankaracharya in his famous advice to a student of Grammar "Oh ye fool," said the Great Acharya "Thou shalt worship God, worship God, worship God. When Death approach you, your grammatical maxim won't rescue you." This conscious subordination of the secular to the spiritual is one of the noblest ideals of Indian education.

Herbert Spencer has defined education as the training for completeness of life. This was exactly the ideal that the Ancient Indians placed before them in their educational endeavours. The intellectual education that they imparted in the seclusion of their forest universities was simply magnificent. Dr. Annie Besant has drawn an excellent picture of this system of procedure in one of her speeches. In Ancient India a teacher used to give an aphorism to his pupil and send him away to meditate on it and to bring back the result to him when he had reached a definite understanding of the same. Thus the guru of Ancient India was poles asunder from the modern Indian professor who is bound to do the painful duty of dictating prepared notes for the slavish grinding of the examination candidates. The splendid exercise that the above system imparted to the pupils drew out the latent powers of the human mind and thereby strengthened it. Such were the educational ideals that prevailed in the universities of Taxila, of Nalanda, and of Vikramasila.

Now let us for a moment leave aside the consideration of the Indian ideals of education and examine the educational ideals of Greece. Whereas Ancient Indians looked upon man in relation to God, the Ancient Greeks looked upon him in relation to the state. "Man," said Aristotle "is a political animal". So the national ideal of the Greeks was the development of the individual, so as to make him fit for good ciizenship. In order to make one a good citizen, it was necessary that one should be physically trained up to defend the city against the attacks of outside foes. So the Spartans insisted upon a sound and well disciplined physical education. The child was looked upon as the property of the state and the educational institutions were regarded as so many nurseries where the future citizens were to be trained up. The Spartan discipline is proverbial for its rigour even now. Every young Spartan below twenty was expected to lead a sort of barrack life in military boarding schools and to undergo a system of physical instruction. Add to this the encouragement offered to physical culture in the numerous games that were held in the different localities in Greece. Nor is it all. The Greeks had attained a high degree of literary and aesthetic culture, as is evidenced by the noble works of Homer, Aeschylus, Euripides and Sophocles. They were second to none in the realm of intellectual and scientific pursuits as well. With all this physical and mental culture, the achievements of the Greeks had been seriously defective in the matter of spiritual and moral education. Even the endeavours of Socrates, Plato and Aristotle cannot at all compare favourably with the metaphysical speculations of even a third rate Indian Philosopher. All the highest speculations of Aristotle and Plato centre round poetics, politics, statesmanship, republican government and civil laws. They seldom exceed these limits. A Hindu Philosopher is said to have gone to Greece and asked Socrates what he was studying. Socrates answered," My study is the study of man." The Indian Philosopher smiled and replied, "How can you know anything about man when you do not know God?" Thus we find that the Greeks had two fundamental defects in their educational ideals. Firstly, they sacrificed the individual to the state and secondly, they emphasised the civic aspect of life to the detriment of the spiritual and the moral. In spite of these defects, serious as they are, the Greek education has to impart some important lessons to modern India, in so far as it emphasised the civic and cultural aspects.

Next in the order of time, though not of importance, comes the Roman ideal of education. The Romans conquered Greece by force of arms, but the latter conquered her conqueror by the force of her culture. The strong point of the Romans lay in their conquering instinct, but not in their originality in formulating ideals of their own. They imitated the Greek ideals of education, though even in this case they did not evince any remarkable pre-eminence. There were in the Roman world, no such universities or centres of learning, like Plato's grove at Athens or Aristotle's wooded walks at Lyceum. In fact Rome was never a distinguished university town, even though for a long time, she had been enjoying the

proud title of the capital of the world. The Romans handed over education to the heads of families and thereby emphasised the strong tie that should exist between the School and the Home Another remarkable feature of the Roman type of education is the great weight that it attached to Rhetoric and declamation. The ideal of a Roman statesman was to excel in the art of persuasion. The remarkable success attained by an orator like Mark Antony over the Roman populace, made it a valuable weapon in the armoury of every Roman statesman. Even to day the Roman Cicero remains unchallenged as the ideal of the sonorous style in declamation.

Thus the lessons that Rome has to impart to the modern Indian educationist, is the close tie that should always exist between the Home and the School, as well as importance of oral composition and declamation in the school curriculum.

The Roman Empire is the golden bridge that connects together the two great priods of History, the Ancient and the Mediæval. When the Emperor Constantine accepted the religion of Jesus Christ, a new order of things ushered into the world. The mighty warrior and the fierce barbarian now became the law abiding knight of chivalry and the zealous monk of the cloister, eager to further the ends of learning and education. Cathedral schools and monastic schools were scattered over the length and breadth of Europe which formed the nucleus around which had been built the famous mediæval universities. "Universities" in the Middle Ages was a general term applied to any kind of association, but later on it lost its generic significance and adapted a specific meaning, namely, the union of a number of men for the pursuit of intellectual interests. The very fact that the germ of Mediæval universities lies in the monastic and Cathedral Schools of the Church, testifies to the fact that the Church was directly responsible for the growth and development of those centres of learning. In this respect we notice a close analogy between the educational ideals of Ancient India and those of Mediæval Europe. In both these cases we find a close interconnection between the spiritual and the temporal, and a conscious subordination of the latter to the former. Though the Mediæval universities included various nationalities like the English, the French and the Germans, and the various faculties like Theology, law, medicine and arts, yet everybody agreed in assigning the foremost place to Theology. The leaders of the Mediæval theological school are mostly the members of the two famous religious orders of the day, namely, the Franciscans and the Dominicans. Even now the Catholic Church can show no higher or deeper elucidation of her doctrines than the monumental works of some of those friars. The *summa totius theologioe* of Thomas Aquinas is for instance regarded as the best bulwark of Catholic doctrine even in the Twentieth Century. Such being the case it is sheer folly to decry the intellectual awakening of the Middle Ages, with a view to gratify the pet prejudices of a section of narrow-minded bigots. In fact those who have probed deeply into the problem of Mediæval education, for instance Mr. Paul Munroe of America, are eloquent in their warm admiration of the intellectual awakening of the times. The theological disputations that were a common feature of those universities kept every nerve of the student on the alert, thus sharpening their wits and deepening their knowledge. What a striking similarity between this and the forest universities of Ancient India!

In both these countries and in both these epochs we notice a subordination of the material to the spiritual, of the primary to the secondary; and a splendid intellectual awakening, which is the result of a conscious pursuit of knowledge for its own sake. Who will deny the value of these ideals for modern India?

It is a far cry from the theocratic educational ideals of the Middle Ages to the thoroughly secular ideals of education gaining ground in the Modern world. Whereas in the Middle Ages, education had been the humble handmaid of religion, in the Modern world, education is pre-eminently secular. Even though a fiction of ecclesiastical control still pervades the university life of the West, it is to be regretted that religion is rarely given its dues in those august temples of learning. Educationists of the type of Rousseau went to the undesirable extent of banning all religious education to the young. This has brought in its train religious indifferentism and moral degradation among the intelligentsia of Europe. Ever recurring revolutions, unjust aggressions and a world burning armageddon had been the result. They had sown the wind and are reaping the whirl wind. It is this God-less education that is transplanted into the Eastern countries, especially India, and consequently unless sound precautions are taken to counteract the dangerous tendencies that are inherent in it, we will have to play out the same tragedy in India as they are enacting in the West.

A noteworthy feature of modern European education is the equal emphasis that the Europeans pay to the vocational as well as to the liberal aspects of education. In modern European Countries vocational schools are widely scattered throughout the length and breadth of the country to train up children to earn their livelihood. Even much of the university education of Europe especially Germany, are vocational and technical rather than liberal and cultural. The Universities of England on the other hand, aim at a cultural education rather than the purely utilitarian. The result is that Oxford and Cambridge turn

out finished gentlemen, whereas the universities of Germany turn out business men, of a very efficient character.

In fact the general impression that a casual visitor carries away from Oxford is that the students are out to enjoy life, rather than to carry on intellectual pursuits. The various tricks and pranks of the undergraduates, their passion for cricket and boat race, and their apparent indifference to their books—all these are the "Oxford tradition" and woe unto the "Fresher" who means to break these traditions. These are however the lighter side of the university life in the West. But there are nobler ideals in the modern university life of the West. The residential system, for example, promotes esprit-de-corps and union among the students and fills them with a civic consciousness. Moreover, the emphasis that is laid upon tutorial supervision, makes it supremely difficult for the student to neglect his lessons. Thus it may be said that the western universities combine the utmost liberty with the strictest discipline. This is undoubtedly a lesson that Indian universities of the present day are badly in need of.

Now in the light of what we have described so far, let us examine a few of the educational problems of modern India. It will be disastrous for the future of India, if India were to forget her old ideals and blindly follow the fashion of modern Europe. - It is unscientific, nay foolish, to disregard the lessons of history; but it is equally unscientific to disregard the changed circumstances of the nation. India is no more a benevolent monarchy of the ancient Hindu ideals, governed by a paternal ruler. Providence has destined her to be a democracy in the future, probably a United States of India, bound together by a common culture. Hence the necessity of adjusting our educational ideals to suit this new demand.

For this purpose India has first of all to get rid of her untouchability. There can be no untouchability or unapproachability in a true democracy. Already our schools and colleges are knocking the bottom out of the caste system. This is perhaps a deviation that we should make from the ancient ideals of India, and a lesson that we should learn from the more democratic continent of modern Europe.

Another lesson that India has to learn from modern Europe is the dignity of labour. Ancient India recognised a rigid caste system according to which labour was considered unsuitable for the learned and the higher castes. But in modern India there is no reason why a graduate should not drive a plough or a motor car. In so far as all the educated people cannot find Government employments, a good many of those who go in for education must set about tapping the resources of the country in other ways. In fact India is an agricultural country and so many would do well to take kindly to agriculture. The great desideratum of the country in future undoubtedly is industrial development. It is remarked that James Watt did more for the greatness of modern England than either Mill, Macaulay or Burke, and in fact it is *Watts* rather than Macaulays that India wants at the present day, if she wants to rise to the full stature of nationhood. In this respect too modern Europe should be our guide, friend and philosopher.

There is a third ideal of education that we cannot but emphasise in this connection. Though we might decry the evil effects of war in the strongest possible language, yet we cannot shut our eyes to the fact that the war is unavoidable, as long as human nature remains as it is. Every citizen of a democratic state must be ever ready to defend his own country. There were urgent demands from many parts of India that the student generation should be given every facility for military training. It was in response to this urgent call on the part of many Indians that the Government have been kind enough to establish the University Training Corps, and the Indian Territorial Force. From what could be gathered from well informed sources, the support which they have received from the students is far from being enthusiastic. In this respect Greece and Rome should inspire us and fill us with a high sense of civic consciousness.

Now to conclude. India has a history the brilliance of which, at least in its earlier stages, is equalled by no other country. We have a civilisation which is anterior to many others known until this time. Before Greece attained her supremacy, before Rome built her capital among the seven hills on the Tiber, India was a land of culture and arts. Our poets, artists and scientists could vie with any other in the world. But there was a fall, a mighty fall, in recent years. India was divided against herself and consequently fell an easy prey to foreign exploitation many a time. Let us not however be dejected and dispirited. We are a mighty nation—mighty in our educational heritage. Let us revive our past and let us be guided in this endeavour, by those ideals of our fellow nations that have made them really great in this world.


## MODERN PRIMARY ARITHMETIC IN TAMIL

By

C. V. KRISHNAMURTHI IYER.

Assistant, Town High School, KUMBAKONAM.

*Approved by the Text Book Committee.*

| | | | | |
|---|---|---|---|---|
| 1. Book | I | For Standards | 1 & 2 | As. 5 |
| 2. Book | II | ,, | 3 | As. 5 |
| 3. Book | III | ,, | 4 | As. 6 |
| 4. Book | IV | ,, | 5 | As. 9 |

## A WAR OF IDEAS

BY MR. I. RAMA PANICKAR, B.A., B.L.,

Scientists tell us that unlike poles attract and like poles repel. The very opposite of this rule is literally true of conversation for it is most stimulating between people of different temperaments and different styles of thinking. Given two men of the same mental outlook they can talk only of commonplace things; their very agreement mars all first-rate conversation between them. It is only when two people clutch at the bone of contention at either end that the real battle begins. I had a practical instance of this the other day when I and a friend of mine started a conversation. We were out for a walk first thing—I have noticed that people always talk better when walking than when sitting comfortably in an arm chair. Secondly, we were unlike poles. It was a typical case of a skirmish of ideas between us. We started with the Malayalam literature which certainly was an outlandish thing to do in these days! I mentioned some modern Malayalam poets and said that some of them wrote real poetry, of course, insinuating thereby that some of the 'old masters' wrote hideously absurd things. My friend was one of those to whom the past was everything and the present nothing, as if our forefathers had done all the thinking for us, and as if the last word had been said on every conceivable subject under the sun. My friend, therefore, said that he cared more for the old school, began quoting verses from his 'old masters' and wanted that I should note 'the flow of numbers.' I pointed out to him that he was mistaking versification for poetry, and unbosomed myself of all that I had learned at college about poetry and prose. With my tongue in cheek I even told him that there could be poetry in prose and vice versa! He was not to be so easily put down. He began drawing freely from English literature citing Shakespeare and Milton as examples and asked me the blunt question. Do you maintain that any present-day author ever wrote anything like Shakespeare's plays or Milton's Epic? I admitted that if the modern writers attempted to say over again what Shakespeare or Milton had said they would simply be making asses of themselves. But it is, all the same, quite likely that the humblest author of the present day has something to say which Shakespeare or Milton has never said or even imagined. One age is never like the one that went before it; the problems of life, the outlook on life, the philosophy, the canons of literary criticism, all these must be different in different ages. I quoted a great writer who says somewhere "As a matter of easily observable fact every generation produces men of extraordinary special faculty who for the lack of ideas or of any ideas worth mentioning achieve no distinction although they can do things easily that the great epoch makers did clumsily or not at all. It is the philosophy, the outlook on life that changes not the craft of the author." And so I maintained that some of the literary men of the present day were decidedly an improvement on the old masters in the sense that they had said many things that the old classics had never said. Hence their greater appeal to me.

From literature we passed on to philosophy. My friend seemed to be very anxious to unfold the glorious past before me just to belittle the importance of the present epoch of which I was a product! I caught the hint and warmed up to the task of pulling down the glorious past. I told my friend that thought of that kind was directly opposed to the central doctrine of evolution. Evolution means development. Development into what? Into something better decidedly. Has not the ape become the human being? And nothing in the wide world can stop evolution. Could we, therefore, say that all progress stopped with the passing away of the great and wise men of the past? My friend understanding the trend of my thought pulled me up and said that evolution was confined to the physical side of the organism. True, but man is intelligent or dull according to the brain matter he has within his skull rather according to the 'convolutions' of his brain to borrow the terminology from the psychologist. And it is perfect logic to suppose that change in the organism means change in the matter and structure of the brain as well. Going a step further, development of the brain necessarily implies development in the various departments of knowledge. Ergo the present age must be a distinct advancement on the past. There was the best syllogism I ever worked out in my life and its effect was wonderful. My friend was utterly, absolutely flabbergasted.

Talking of philosophy and metaphysics I had to admit that the great men of the past had said really great things. But I reminded my friend that much water had flowed under the bridge since those days People of the present day have no taste for metaphysics or philosophy. There is the big broblem of getting on, of keeping the pot boiling. They, therefore, dismiss metaphysics and philosophy as mere speculation, as the refuge of the slacker. This perhaps accounts for the want of improvement along that line nowadays. It seems to me also that the highest point in metaphysics had already been reached by the thinkers of the past. There is hardly any room for further development. It is simply a case of the working of the Law of the Diminishing Returns in the intellectual field.

My friend wouldn't, even then, leave me in peace. He thought he could trap me by telling

on morality as it existed in the "golden past" and as it exists now. He believed that the morality of the west was rather slack and deplored the moral code obtaining amongst us as well. And he quoted numerous instances. His eloquence very nearly crushed me, but I managed to rise to the situation. Fortunately for me, my friend said he believed that the great Puranas depicted the lines of the people of the ancient days and that they contained ideals of manhood and womanhood. Now was the opportunity for me and I spared none. From Draupadi's acceptance of five husbands, from Krishna's gambolling with sixteen thousand and eight wives, not to speak of his numerous other love episodes, from Rama's rank cowardice in hitting Bali from behind him to his base ingratitude and infidelity towards the helpmate of his life whom he banished into the forest at a time when she needed all his tenderness just to pander to the tastes of a scandal-monger, I maintained that men and women had improved considerably in their sense of morality and decorum. I quoted instances of ancient saints who to do penance but who were, at the slightest provocation, prepared to awake from their seeming reverie and indulge in the innocent (?) pastime of flirtation! Wantonness, debauchery, and immorality will exist in society so long as society is what it is. It may be possible to enumerate many instances of violation of the moral code in the present day, but it is a fallacy to suppose that in the so-called golden past everybody was comparatively more moral or that the general sense of morality was higher.

My friend's resources showed signs of failing. As a last effort he talked of Christ, Mohomed, Budha, Sri Krishna and the rest and challenged me to show him their peer at the present day. I couldn't help chuckling to myself at this challenge, for it seemed to me that in the heat of the argument he had overlooked the name of one who far outshone those that my friend had mentioned! I was referring to Mahatma Gandhi. You may talk of your Christ, of your Krishna, of your Mohamed, but to my mind Mahatma Gandhi seems to combine in himself virtues and the wisdom of all of them put together. I feel that he is the greatest sage that ever adorned this earth, the purest unselfish soul that ever inhabited human body. What if such a philosopher has entered practical politics, and is delivering speeches in English? This was a bit too much for my friend. Further talk on this matter we were constrained to postpone as we had come to the end of our walk. I had a great mind to detain him and get on with our talk, but he seemed to be in dreadful hurry to go.

Subscribe to the
**INDIAN EDUCATOR**

# Students' Page.

## OSCAR WILDE'S "DE PROFUNDIS" AN APPRECIATION.

*(Concluded from the August issue)*

BY MR. V. R. M. CHETTIAR, TRICHINOPOLY.

Wilde's very idea of religion is artistic, besides insisting on the heart of the soul. "The faith that others give to what is unseen, I give to what one can touch and look at. My Gods dwell in temples made with hands. But whether it be faith or agnosticism, it must be nothing enternal to me. Its symbols must be of my own creating. If I may not find its secret within myself, I shall never find it; if I have not got it already, it will never come to me."

MR. V. R. M. CHETTIAR.

Oscar Wilde is a keen lover of books. To him, reading the Gospel early morning is a "delightful way of opening the day." Reading beautiful books, he longs to write beautiful books. He longs to assert himself as an artist as soon as he can. That is to win laurels in the literary field, and to destroy his public infamy. He therefore says, "If I can produce one beautiful work of art, I shall be able to rob malice of its venom, and cowardice of its sneer, and to pluck out the tongue of scorn by the roots." He just makes a virtue of necessity which awakens in him the dream of authorship—a dream which is rapidly fulfilled. When he sets pen and paper, he speeds on. He suddenly lets his thoughts see the light of day. To him, reading a book is a joy; and writing one is a delight. With him, "Shakespeare is the most purely human of all the great artists; Pope's poetry by dead rules does not spring from

within, through some spirit informing it; Byron is a symbolic figure; and Goethe has a certain serenity and calm." In Hugo's "Les Miserables," and the Russian novels, he appreciates the note of pity which emerges nobly and fitfully. Hugo's pen, a superb medium of pathos, is a tear-gauge. That he knows quite well, and Oscar Wilde is delightfully conscious of that. He appreciates Pater's Marius; "In Marius the Epicurean, Pater seeks to reconcile the artistic life with the life of religion in the deep, sweet, and austere sense of the word. But Marius is little more than a spectator: an ideal spectator indeed." He easily discovers Christ or the soul of Christ in "Romeo and Juliet," in the "Winter's Tale," in the 'Ancient Mariner,' in "La Belle Dame Sans Merci," and in Chatterton's "Ballad of Charity." Wilde next appreciates the soul of Shakespear's Hamlet: "He is a dreamer and he is called upon to act. He has the nature of the poet, and he is asked to grapple with the common complexity of cause and effect. He has no conception of what to do, and his folly is to feign folly, The Hamlet madness is a mere mask for the hiding of weakness. He keeps playing with action, as an artist plays with a theory. Listening to his own words, he knows them to be 'words, words, words.' Instead of trying to be the hero of his own history, he seeks to be the spectator of his own tragedy. He disbelieves in everything, including himself. Of all this, Guildenstern and Rosencrantz (his college friends) realize nothing. They bow and smirk and smile, and what the one says, the other echoes with the sickliest intonation. Hamlet 'catches the conscience of the King.' In sublimity of soul, there is no contagion."

Wilde has a hearty contempt for slave mentality. He says, "Most people are other people. Their thoughts are some one else's opinions, their lives a mimicry, their passions a quotation. All repetition is anti-spiritual." He just insists on a certain individuality of thinking and writing which he eminently has.

As a writer, Oscar wilde is at his best only in his 'De Profundis.' In his "Intentions," we see only his emotional force with an emotional excess, and he often pursues phantoms for thoughts. But it is 'De Profundis' that reveals the true Wilde as a man and as a writer. Ungrudgingly, he lets the reader know much of him. He writes as though he were the lord of language. His style is crisp and alert, and his pen is out like a dart. "Never losing its vigour and expressiveness, it gains considerably in mellowness and restraint.' Wilde makes his words tell. His arguments are those of a poet—, subtle delicate metaphors. In both thought and expression, he aims at a certain individuality, and admirably succeeds in that He himself says, "How fluid a thing thought is with me? It is by utterance that we live." He often toys with paradox which is the very music of his pulse. The way he begins his 'De Profundis' strikes us as a subtle master stroke of pathos. "Suffering' is one very long moment. We cannot divide it by seasons. We can only record its moods, and chronicle their return. With us time itself does not progress. It revolves. It seems to circle round one centre of pain......... .........For us there is only one season, the season of sorrow. The very sun and moon seem taken from us. Outside, the day may be blue and gold. It is always twilight in one's cell, as it is always twilight in one's heart. The journey is long, and where I walk there are thorns." As a signal instance of his paradox, we have this: "If life be, as it surely is, a problem to me, I am no less a problem to life."

'De Profundis' is not an idle tale. It is a deep human suffering. Wilde's life is a perpetual struggle—a struggle which has a profound appeal to a throbbing heart. His romantic life is a tragedy of errors. His life of repentance is a spiritual life of the triumph of sorrow over the crying agonies of life. His life is full of meaning, and it is a sublime document of the beauty of human suffering. Emphasizing the glory of the child's holy innocence, the grandeur of Christ's suffering, the beauties and thrills Nature has for us, the joy of reading and writing, and the rapture of originality, Wilde is at once a rare instance of the glorious triumph of life. It is a poignant victory of tears. His life is both a mystery and a revelation.

**Books by Mr. B. Narayanaswami Iyer, B.A., L.T.,**
**Town High School, Kumbakonam.**

*Approved by the Text-Book Committe.*

| Tamil Elementary Science Series. | | | As |
|---|---|---|---|
| 1. First Year's Course for | Class | IV | 5 |
| 2. Second ,, | Class | V | 5 |
| 3. Third ,, | Form | I | 10 |
| 4. Fourth ,, & Hygiene | Form | II | 12 |
| 5. Fifth ,, & Hygiene | Form | III | 12 |
| **Elementary Geography Series.** | | | |
| 1. Madras Presidency for | Class | V | 8 |
| 2. Book I | Form | I | 10 |
| 3. Book II | Form | II | 12 |
| 4. Book III | Form | III | 12 |
| **Hygiene Series.** | | | |
| 1. Book I | Form | I | 6 |
| 2. Book II | Form | II | 4 |
| 3, Book III | Form | III | 6 |

*N.B.*—Elementary Science Series Nos. 2, 3 & 4 and Hygiene Series are in Telugu also.

A Text-Book of Physics: Light in English Re. 1–0–0.

Elementary Science in Tamil for From IV — Re. 1

Health Maxims in Tamil Suitable for Elementary Schools. — As. 4

Educational Slides of all description, History, Geography Physiology, Zoology and Botany ary available.

## THE ALWARS—V.
## PERIYA ALVAR AND ANDAL.

BY Mr. K. G. SESHA IYER, B.A., B.L., TRIVANDRUM.

Periya Alvar was a Brahmana. He was the temple priest at Sri Villi-puthur, and an ardent devotee of Sri Krishna. Vallabha Deva, the king of Madura, sent for him; and he taught the Pandya the spiritual value of the worship of Visnu. In grateful recognition of that great service, the king richly rewarded him, and bestowed on him the title of *Bhattar-piran*, which means the chief among priests or Brahmanas. It was then that the Alvar sang the *Tiru-pallandu* or the song of benediction, which forms the opening poem of the *Nalayiraprabandham* collection. Nowhere else in Tamil literature have we such loving accounts of the Lord Sri Krishna's Juvenile *lilas*, which are so full of the symphony of paternal feeling. The depth of his love for the Lord was immeasurable; but it was the love of the parent, the love of the mother for the child. In the language of mysticism, his is the love of benevolence; and it is in recognition of his unique position in that respect that he is called Periya Alvar or the great Alvar. To those whose love of God is less fervent than that of the saint, this form of love may appear as mere exaggerated poetry, and perhaps even as blasphemy. They misunderstand its psychology. In this form of love, the saint places himself in the impossible position apparently of God's benefactor, wishing the Lord greater glory and greater perfection, and congratulating Him and bidding Him rejoice. In reality this form is the result of a holy humility too deep for words. It is the result of the true appreciation of God's perfection and glory, of His grace and benevolence. It makes the Divine cause and purpose prosper in the world by the very simplicity of its fervid exaggeration, which in truth is intended to bring out, as far as human expression can, the absolute perfection of the Deity. As illustration, I give below a few verses from *Periya-Alvar-Tiru-moli* where the sage places himself in the position of Yasoda, engaged in amusing the baby Krishna.

> My darling Kuttan, my sweet ambrosia, my Lord
> With tender hands beckons to you and calls to you!
> O moon! hide not yourself behind the cloud, but joyous come,
> If you are fit to sport and gambol with my dark-hued child!
>
> Despite your lustrous form and radiance soft,
> With my Son's face, you never can compare!
> The Wise One Lord of Venkata, to you makes sign,
> O moon! come swift to Him, lest His small hands may ache!
>
> He who the *chakra* in His hand doth hold,
> Whose wondering eyes are like the plates of a flower,
> Sits on my waist, and lo! points out to you!
> If you your duty know, come; do not hesitate;
> Unless you barren be, O moon! come instantly.
>
> *Periya-Alvar-Tiru-moli* I. 5 St. 2,3 & 4.

Andal, the only lady among the Alvars, was the daughter of Periya Alvar. It is said that when her father was engaged in the shrine of Sri Vata-sayin, she used, in a frolicsome mood, to wear the garlands which her father had made for the image in the temple, and personally satisfy herself that they would really beautify the Lord. Hence she gained the consecrated name of *Súdi Kodutta Nachiyar*. When the time for her marriage approached, she told her anxious father that she had resigned herself entirely to Lord Sri Krishna, and would be the bride of no other than Sri Ranganatha himself. Here are her own words :—

> Like sacrificial offerings which Vedic Brahmans for the Gods intend
> Being abused as food for Jackals that in deserts roam,
> So if my blooming form and swelling breast intended for the Lord,
> For even Him who wears the *sanka* and the *chakra* in His hands,
> Be barely mentioned as in marriage to a mortal man,
> That very instant, Manmatha! my life departs!
>
> *Nachiyar Tiru Moli* I. 5.

To her the very idea of earthly man desiring to wed her was a horror and an abomination. She belonged to the Lord of the Universe, Sri Ranganatha. She exclaims :—

> O beauteous dames! My Ranganatha is as nectar sweet!
> His locks, His lips, His eyes, O! how bewitching in their beauty rare!
> Lo! From His glowing navel blooms the lotus fair!
> He is my Lord! For Him I languish! He has caused
> My bracelets to slip off my wrists!
>
> *Nachiyar Tiru Moli* XI. 2.

* Tradition says that in accordance with her earnest entreaty, her father took her to Sri Rangan that she might be wedded to the Lord in that shrine; and behold! when she appeared before the image, there burst forth from it a glorious light, and she became one with the Divine Bridegroom. Her songs of love are pre-eminently mystical, and their sweetness and feeling cannot be excelled. They afford one of the best examples in Tamil literature of erotic mysticism. They are spirit songs which express the love and attraction of the human soul for the Divine Bridegroom in the language of love between man and woman. One poem of hers, in which she tells us of her dream where she was united in wedlock to the Lord, is usually sung by Vaishnavas at their marriages; while another poem of hers, *Tiru-pavai*, which sings the praises of Sri Krishna, is recited, one stanza for each morning, in the month of Margali as part of the daily adoration of the Deity in orthodox Vaishnava homes. This latter is a very lovely poem, in which a maiden urges her companions to leave their bed betimes, that they may have the 'Margali' bath before dawn in accordance with approved usage. The following is the translation of one of the stanzas :—

Awake, my friends! The cock has crowed. Did you not hear
The blowing of the shining conch-shell in the fane of Garuda's Lord?
Do you not hear the peal reverberant of Hari's praise?
The saints and seers who keep Him in their hearts, Him glorify,
The Lord who on the surface of the waters rests in *yogic* slumber!
He sucked of yore the demoness' poisoned breast!
In sport He raised His foot, kicked the false cart, and shattered it to pieces!
Have not the resounding praises of the Lord entered and rejoiced your heart?
AWAKE!

*Tiru Pavai* 6.

According to tradition Periya Alvar is 19 years younger than Kulasekhara Alvar. Periya Alvar refers to one Nedu Maran, king of Madura, who is described as a Vaishnava. It is hardly possible that this Nedu Maran can be Ninra Sir Nedu Maran, the Jaina king of Madura, whom Thirugnana sambanda converted to Saivism. This king, on conversion, became such a bigoted Saiva that he is said to have persecuted and impaled all the Jains in his kingdom for their heresy. He is reckoned among the 63 canonized Saiva saints. It is obivious that Vaishnavism could not have been acceptable to him. Who then is the Nedu Maran of the Alvar? Dr. Krishnaswami Aiyangar would identify him with Mara Varman Avani sulamani, the grand father of Ninra Sir-Nedu-Maran. Others have suggested that the Alvar's Nedu Maran should be Sri Maran, who died in 862 A. C, the son of Varaguna I and father of Varaguna II. This suggestion is based on the fact that according to the Chinnamannur plate, this Maran had an *alias* Sri Vallabha; and the traditional account is that Periya Alvar gained a Vallabba Pandya as his disciple. This position would make Periya Alvar very much posterior to Tiru Mangai Alvar, which would be utterly repellant to the chronological order for which tradition vouches. Again, it is highly doubtful if Vallabha, son of Varaguna I was a Vaishnava. Varaguna I was a very staunch and devout Saiva, and it is extremely unlikely that his son could have been brought up as a Vaishnava. The grand son of Ninra Sir Nedu Maran was another Maran *alias* Rajasimha I, who had died before 769. A. C. Nothing is known about his religion; but the Madras Museum plates show that his son Jatila was a devout Vaishnava. Can Jatila's father Maran Rajasimhan have been the Alvar's Nedu Maran? Rajasimha was Pallava-malla's contemporary; and if Periya Alvar lived in his time, he would still be anterior to Tiru Mangai Alvar. However, speculation in this direction cannot be fruitful of results which are definitely satisfactory; for after all Nedu Maran in Periya Alvar's *Tiru Moli* might mean only the great Pandya king. The Alvar himself does not mention Vallabha Deva or any other Pandya by name.

# MEN I HAVE MET
## XIV
### THE HON'BLE RAO BAHADUR G. A. NATESAN
BY "SATYA KANTHA"

The '*Indian Review*' is an international institution and through it the reputation of its creator extends to both the hemispheres. The League of Nations, the Geneva Sessions, a Dominion Conference, or International—(any kind of) Conference—the present-day-speedy lifts to continental repute—were absent in the nineties of the previous and the first tens of this century. Natesan and the *Indian Review* were only then experiments in Madras journalism—probably next to Mr. G. Subramania Iyer and the *Hindu*—and the successful scientist responsible for the present status of both was the late Hon. Mr. V. Krishnaswami Iyer. This Mylapore Hero was the inspirer of many a good thing at Madras and the initial help and influence which Mr. Krishnaswami Iyer spared to the journal, Mr. Natesan can ill afford to forget. Why, Natesan was known for years as his *chela* and protege and the exertions and industry of Natesan in the matter of the posthumous honour of a statue to his memory right in the front of the Senate House shows the abiding love of the *Sishya* for the *Guru*.

RAO BAHADUR G. A. NATESAN.

Probably among the younger generation known outside India in the nineties, Natesan ranks foremost. The *Indian Review* had and has a peculiar appropriateness in its name and even the most forgetful can easily recollect the name of the journal at the thought of India. Natesan had the advantage of good support of all Indians and even civilian officers of the times. The Review was well got-up and stood out as the only one of its kind for a literary or journalist aspirant to

write for and figure in. Many will share in the experience which I had when I first lifted page after page in the *I. R.* years ago. The collection was so nice and scrupulously catered without the least chance of tiring the reader and what is more, the pages always provoked thought and induced the reader to be a writer to the magazine. The *I. R.* had had its faults and I dare say Natesan unconsciously will have to admit one at least. It appears as though he and his creation, the *I. R.*, never believe in the Intellectual Democracy or Democracy in letters; the articles will be arranged giving place first to the article of a 'Lord, with gradations down in order of the author's 'title' merits and then university degrees, the last place being given to a degree-less sinner, however high the quality of his article may be. This arrangement irritates many a writer and even the reader feels the unnecessary prominence to a...........stuff and demurs to the negligence of merit by its being relegated to the last seat. This apart, the *Indian Review* represents even today the best Indian thought for the last two decades and more.

In India review-journalism has not yet taken for its model the English literary journals of the nineteenth century. As such Natesan and the *Indian Review* cannot be compared with them. Picture of social life, satire, novel writing or sketches are slowly getting into the Indian journals of nowa_days and the number of good 'Indian writers of English' is everyday on the increase. Natesan can now fairly shake off the role of an almost exclusively *political* journalist and try to come forward and embrace the ever growing *literary* intellects of South India and their output. Then his place as promoter of art and letters will be certain.

Natesan, the Senator of the Madras University, was one of the early vigorous exponents of the popular public opinion. In fact those reactionary days in educational politics demanded men like Prof. K. V. Rangaswami Iyengar, G. A. Natesan, and the latter's influence and organised opposition were partly responsible for the downfall of *Hunterism* in University circles. Natesan's push in public and educational matters was always admirable and the vigorous lead of the Provincial Conferences in early years was greatly Natesan's making; the redoubtable Satyamurthi was but one of the volunteers under his captainship. Natesan was never an orator though he was in his early days a frequenter of platforms; his voice never commanded the audience. He knew his weakness and was always prepared to *organise all things* purely from the view point of strict business and did everything remarkably well. He was never anxious to lead and is one of the few honest souls in the Madras Province who feel what they *really* are and act accordingly. Natesan never blundered into captainship of any organization, be it political or otherwise, and he was prepared to be led. His merit was that once he took to a task no body else could easily fit in his place. Stories are told of the late Mr. V. Krishnaswami Iyer's—being short-tempered—deadly anger at moments when Natesan was not by his side in his public actvities and his exclamation "Terrible Fellow!—He alone can do these things—None else." As a follower he was ever modest, faithful and true to the lead always His evolution into an Hon'ble member of the Council of State is the real award for constructive and sober politics he has been having ever since the demise of his master. Natesan did not feel anyway lonely in his career, he had the advantage of living in the same intimacy with the Right Hon'ble V. S. Srinivasa Sastri and Sir P. S. Sivasami Iyer, members who undoubtedly belonged to Krishnaswami Iyer School of public life.

Natesan the man means business. He has high emotions, good impulses, but is never sentimental. He can't waste moments on Portia's address on Mercy or Iachimo's passionate description of the charms of Imogen. His eyes and ears are all attention to the Exchange Ratio, Currency Question and the South African Troubles. The Indian—clad Andrews does not appeal to him, but his articles on South Africa are devoutly swallowed, the Charka and the spinning wheel do not move Natesan, but Ghandi's bugle call from Johannesburg makes him the most busy Secretary of the Madras South African League. Natesan is a good psychologist and it is this strength of his which made him conquer the whole world from Sunkurama Chetti Street. How to make use of all men he knows, to what particular lines particular persons are fitted, what way to approach, how to effect his conquests, Natesan knows to an artistic finish. Never offending by nature, very liberal in his words of praise, he is still the favourite of the 'Young' as he is the patted boy of the 'Old.' Many a graduate flourished under his fostering care and the *Indian Review* threw many a morsel into almost every hungry intelligent graduate. The *Indian Review* still continues as the only journal that pays punctually all its contributors and to say this is the best compliment that can ever be showered upon an Indian Journal—and a Madras Journal of all things. Natesan knows how to spend, nay how to spend only to earn. His Four Annas publications are proverbial but have been a financial success besides awakening the whole world to the greatness of the Far East. From a small room in Francis Joseph street to evolve into the proprietor of the Natesan's Buildings, the magnificent structure behind the Y. M. C. A, which covers the whole area between the two streets, accommodating the House of Lords (!) of the Neo-Komala Vilas, his Big Press and Book selling deartments, is really one of the stupendous successes in the history of Indian Journalism. The *Hindu's* success can be explained that it is a daily. But the place of *I. R.*

is an index to the enormous popularity of the monthly and the personal force of its Editor. Natesan and the *Indian Review* have come to live in us and will continue to live in our memories. Years have rolled on and Natesan ages visibly and his son Raja is taking up the reins. Natesan's lieutenant and his namesake Mr. B. Natesan is there and the Raja—Natesan rule will surely hand down the names of the *Indian Review* and Natesan to posterity with as much repute and prestige as they command to-day. All joy to you! Live Long! Rao Bahadur Natesan!

# ABOUT AND AROUND.

## Some University Reforms *

1. Re-valuation of Answer Papers.
2. Women candidates for S. S. L. C. & University Examinations.

BY E. S. SUNDA ESQ., B.A., B.L., VAKIL, MADURA.

*(Associate Editor.)*

I gladly welcome the resolutions of Mr. T. S. Venkatesa Iyer regarding the re-valuation of papers. In fact the last resolution on re-valuation implies the first two. Mr. Venkatesa's proposals for reform in this direction are none too soon, in fact they have been overdue. Certain amount of plain talk is necessary in these matters however unpleasant it may be. I can presume that the impulse which moved Mr. Iyer, to formulate the proposals should be based on these facts:—

i. That the retention of the answer papers (valued) by the examiner (chief or assistant) is not conducive to the prestige of the university as the answer papers themselves even before the close of the academic year find their way elsewhere.

ii. That the examiners have been even careless in totalling up the obtained marks of the candidates—a very serious dereliction of their duty.

iii. That the valuation as such has not been really satisfactory in very many cases and that a bar against re-valuation works considerable hardship in such cases.

I shall not offend anybody when I say that the examiners are not infallible; nay they are even hasty in their judgments. I shall not refer to their pet and settled convictions regarding certain matters on which the examinee is expected to answer. The valuations of the answers by such persons are bound to differ from one another and we have had instances of how the first place as marked by one examiner has to compromise with the last as marked by another. The examiners do confess these differences in valuation in private though they raise a halle balu when questioned in public.

Again it is the common knowledge of all examiners that in some cases the papers are *not* valued by the examiner himself if he happens to be a Big Boss in the case of Law Examinations and a Professor in the case of Arts. The gratuitous honour of valuation goes to the junior and the tutor respectively, but the arduous labour of the signing the mark list and the receipt of cheques is invariably shouldered by the chief! Not that I object to the valuation by the less honourable of the two, but I object to the fiction and belief that the examinees are said to have passed the highest standard as settled by the real best men on the subjects! Besides is it valuation, expected by the examinee and the university? Why should not a system of checking be introduced to put a stop to these vagaries? Why should the university fight shy of a re-valuation? Whoever he is, should not the character and behaviour of an examiner be brought to book if he is really faulty?

The rule emphasising on the *return of answer papers* before a certain date will certainly act upon the examiner as a force to pay more *personal* attention to the valuation. I believe it is highly necessary that such a rule should come in. Re-valuation is not going to be asked for by every failed candidate and even if such a catolclysm (!) should overtake the University, it will only end in filling up its coffers! Why any fear! Let the examinee be satisfied after paying his penalty of Rs. 100. If a good case really comes up and change of final result is the consequence, it does not reflect any thing on any examiner unless he has been hopelessly negligent and careless in his discharge of duties.

### Education of Women.

I do not exactly comprehend what Mr. Venkatesa Iyer means by "general knowledge on the lines obtaining in some competitive examinations. If he means the standard required for I.C.S. and I.F.S., I unhesitatingly say no. It cannot be had and it need not be had. In fact such requirement is not a *sine quanon* for a mother or a wife.

I should like to recommend to Mr. Venkatesa Iyer that he brings forward a proposal to remove the obstacles in the way of girls becoming graduates. As the rules stand at present—and I am fortified by the conversation I had with Rao Sahib S. Krishna Rao Bhonsle—the lady candidate for any *university* examination is made to undergo all the regular routine of studies just like a boy-student. The insistence on term certificates acts as a great deterrent factor against girls advancing in their higher studies. If girls ought to be like boys attending school or colleg till

* Re—Proposals of Mr. T. S. Venkatesa M. A., M. L, H. C. Vakil and Asst. Lecturer. Law College, Madras. published in the *Hindu* 17-11-26.

their 24th year, either they should remain unmarried or married subject to all the consequences of married life. In any case the ambition of Mr. Venkatesh that they should prove good wives and mothers cannot be achieved.

The only course that is now obtaining where girls without any attendance-certificate can-qualify themselves for a pass is that of the women's Secondary Grade Final Examination, which corresponds to and is almost identical with the S. S.L.C. with the only disqualification that a pass in it does not entitle anybody as a matter of course to claim a seat in the University class.

May I request Mr. Venkatesh and other members of the Academic Council to do away with the attendance certificates for all women-candidates? Those who desire to take the College Course may have it but let it not be imposed upon as a condition. Let there be a provision that a certificate of a pass in the previous grade university examination is a necessary qualification to proceed to the next higher, with of course year restrictions between one grade exam, and another. This doing away with attendance certificates and insistence on a regular college course for girls would, I surely predict, offer facilities for a large number of private candidates who without much interference with their wife.-hood or mother-hood can qualify themselves and satisfy their intellectual ambition. Such a system would not interfere with the family system as obtaining in South India and that will mean a *real and serious sympathy* for women in the cause of their education. Family life can be maintained and without much stake women can avail themselves of the educational facilities. Will our members of the Academic Council move? I hope the Andhra University will try to be more liberal in this matter.

* * * * * *

We heartily congratulate Mr. G. Sarvothama Row, B.A., L.T., M.L.A., of Mangalore on his election to the Legislative Assembly. He is the third Headmaster in this Presidency to enter the field of politics, so far as we know, and we wish him a distinguished career.

AN INDISPENSABLE GUIDE
TO
S.S.L.C. MATRICULATION & V FORM STUDENTS.
SARMAS PRACTICAL PHYSICS.
WHICH CONTAINS
1. 90 Experiments fully treated.
2. Several important Theoretical chapters AND
3. S. S. L. C. Practical AND Theoretical papers FROM 1911—1924 with answers.
*Price:—Volume I Re, 1-0-0 Vol. II Rs- 1-4-0.*
*For copies apply to:*—T. E. VEERARAGHAVAN, Assistant, U. F. C. M. High School, CHINGLEPUT.
V. P. P. AND POSTAL CHARGES EXTRA.

## ON LOVE.

Of mighty passions swaying human heart,
The most potent and all-absorbing one
Is love in whose exquisite name were won
Such laurels green as greener glow impart
Through time and space fed by the balmy dew
Of hearts that chime in rich and full accord.
And love is not the stale whim of the bard,
Nor fancy fine of youths who pine and rue;
But nobler far, it wells up from the hidden
Depths of soul, by fear or care unridden—.
Transcendent devotion, an yearning thirst,
As that of saintly Radha's great amour
For Krishna dear, lord of high adore,
Or Buddha's sweetness or the love of Christ.

C. N. S.

## HUMOUR CHIPS.

*(Some Definitions from Pra tler's Dictionary).*

BY P. N. S.

A *Judge* is an aristocrat who talks little, writes little and pretends to be wise.

A *Magistrate* is an autocrat who goes on merrily writing shilly-shally nothing.

A *Judgment* is a wild piece of frantic absurdity.

An *Argument* is a blind one-sidedness.

*Prosecution* is nothing short of persecution.

*Defence* is the last resort of desperate souls.

A *Complainant* is a fool who fondly seeks justice in a criminal court.

An *Accused* is an innocent person who is wanting in cleverness to square up the complainant and witnesses whoever they may be.

A *Witness* is one who speaks the falsehood, the whole falsehood and nothing but the falsehood.

A *Vakil* is one "who is pale, penniless, raw and who practises starving ere practising law". He combines in himself the following five D's:— viz., *D*ress *D*aw-cart, *D*iamond Ear-ring, *D*rink, and *D*ancing girl.

A *Jury* is a wonderful collection of slow, insipid "sleeping beauties".

The *Police* is nothing but a Government Paraphernalia.

## THIS GREAT MARKET

**IS EASY TO SELL**

***If you know the secret***

India is tne largest market in the World. Its people are intelligent and responsive. Yet there are advertisers of sound products who find it difficult to get their fair share of Indian business!

Why? Because India is a divided country. It is composed of different provinces speaking separate languages. They differ so sharply that **no one Newspaper can successfully appeal to all** of them. And of these different speaking people **THE ADVERTISER BARODA** appeals to Hindi, Gujarati, Marathi & English speaking public which comprises the Main population of India. The other newspapers are provincial & circulate in their own provinces. Thus it follows that advertising space in India cannot be bought on a mere circulation basis. In order to cover India adequately it is **MOST ESSENTIAL** to use **THE ADVERTISER BARODA.** For advertisers who realise this secret India is a rich and responsive market. Hence advertise in **THE ADVERTISER BARODA.**

***India's International Trade & Progressive Publicity Journal.***

*Jaideva Bros, No. 102. BARODA.*

**SUBSCRIBE TO**

## STUDENTS' OWN MAGAZINE LAHORE

AND

**BE SUCCESSFUL IN LIFE**

AND IN

**EXAMINATIONS**

*Full of Interesting Topics*

**A PLEASURE TO READ**

(*Approved by D. P. I's, U Pand C. P.*)

Need not hunt for the meanings in the Dictionary, because at the end of each article difficult words are fully explained. Hence to Students at School or to people whose English is poor, it will prove every month

A MONTHLY ENGLISH TEACHER

*Annual Subscription Rs. 2. With Supplements Rs. 3*

*Sample Copy free to bonafide readers of The Indian Educator.*

## L. S. NEWS

A Fortnightly for the Millions.

**Deals with a variety of subjects.**

Caters to all tastes and every taste.

**Treasury of information on races and racing.**

Annual Subscription Rs. 6-0-0

**Single Copy As. 0-4-0**

Obtainable at 'Wheelers Bookstalls, and other respectable Booksellers and News Agents.

**AND ALSO FROM**

*The Manager.*

**LAKHPATY'S SPORTING NEWS**

***75-75a, Chimna Butcher, Street,***

**BOMBAY, 9.**

*Note*:—To advertise in L. S. News is to reach business men in India, Burma, Ceylon and Strait Settlements.

## THE GARLAND.

An illustrated English Monthly printed on Featherweight Paper. Contains, among other things, from July a series of interesting articles contributed by Mr. A. S. P. Ayyar M.A. (oxon) I. C. S., on "**An Indian in Western Europe**" (the same to be consolidated into a book when the serial is completed). Apply with Rs. 4 one year's subscription in advance or Rs. 2¼ for 6 months. Specimen copy for 5 annas stamps. No free copies. Watch for the annual Number to be out shortly.

OTHER PARTICULARS FROM

**THE PUBLISHER,**

THE GARLAND

*Seshadripuram,*

BANGALORE.

## "THE STUDENT."

**A Urudu Monthly Magazine.**

Contains interesting stories, fresh notes and news for students, good recitations and competitions.

*Annual Subscription; 8 As.*

*PUBLISHED BY*

**'The Students' Friendly Society.'**

SIALKOT CITY.

## "Home & Homoeopathy"

**(The only journal of its kind in India)**

*Published monthly and Edited by*

Dr. N. M. CHOUDHURI, M.D.

The Well Known Homoeopath of Calcutta

Agencies in over 300 Towns in India.
Huge Circulation over India and Abroad.
No Home should be without a copy.

***Specimen Copy Free***

*"HOME & HOMOEOPATHY"*

Contains practical notes, important Therapeutic hints discoveries on new maladies, simple home treatment and various other articles of general interest affecting the Home.

Of special interest to Homœopathic Practitioners.

*"HOME & HOMOEOPATHY" Office,*
*2, Middleton Row, CALCUTTA.*

## Outlines of the History of England in Homely TAMIL.

**For Form IV.**
**BY**

T. R. RENGASWAMI IYENGAR, M.A., L.T,
*Headmaster, Banadurai High School, Kumbakonam.*

**PRICE Re. ONE ONLY.**

*For copies apply to :—*

**B. N. PUBLISHING HOUSE,**
*59, Pachiappa Mudali St., KUMBAKONAM.*

## The Children's News.

AN ILLUSTRATED ENGLISH MONTHLY LOVED BY BOYS AND GIRLS OF ALL CLASSES.

Annual subscription: Re. 1-8-0.

As. 2½ a copy.

*Get a copy at once from*

**The Manager, The Children's News, Delhi**

## OUR LITTLE FRIEND.

**ERNAKULAM, S. INDIA.**

Editor: V. S. KRISHNA IYER B.A.,

A scout monthly officially recognised by the Hd. Quarters Association of Cochin State. Patronized by Maharajas, Rajas, Zamindars and Educational Institutions

**BEST FOR ADVERTISERS**
**EVERY SCOUT'S FRIEND.**

*Annual Subscription Only* Rs. 2
*Apply to the Manager.*

## THE INDIAN THINKER.

**A Fortnightly Review of Contemporary thoughts and events from the standpoint of Universal Welfare.**

EDITED BY
N. SUBRAMANYA AIYAR. M.A.,
*TRIVANDRUM S. India*

Annual Subscription: Rs. 3 only
*(Payable in Advance)*

## WANTED.

Parents of any community, without distinction of creed or caste, to use our "Electro-Motor Teething necklace," a nectar for children, to be worn at the time of dentition around the neck, as a preventive against many serious maladies, which occur to the child from fifth month and continues for three or four years. From the commencement to the close, the whole infant organization changes placing maladies between. The Salivary glands are brought into play as is indicated by the increased flow of Saliva. By this, the infant endeavours to draw attention to its sufferings and puts every object within its reach into its mouth. In weak and delicate cases, the infant becomes feverish and restless and the most serious consequences may ensue. For this our "Electro-Motor Teething" necklaces are strongly recommended and are being frequently used. Try once.

**Price Rs. 2—8—0**

**1 to 3 at a time Rs. 7—8—0 Free postage.**

**S C.R. BHAGAWAN & Co.**
*Mint Buildings, MADRAS.*

## *"JANOPAKARI"*

**(The People's Friend)**

The Premier Illustrated Fortnigntly Magazine of Fiction, Social, Educational, and Home interests Competitions, Pictures, Stories.

PUBLISHED FORTNIGHTLY.

SUBSCRIPTION.

Annual Rs. 3 Six Months Rs. 1-8-0
(Post Free)

Specimen copy As 2.

BEST MEDIUM FOR ADVERTISERS.

*Apply To :—*

**The Manager, JANOPAKARI,**
*Nungumbakam, Madras*

## VIJIA CHALK WORKS,

**KUMBAKONAM.**

Chalks white and coloured
Write Smooth, but not brittle.
Quality Best, but price moderate.
Used in Premier Schools and Colleges.
All over the Presidency
Terms on application. Samples Free.

## A BRIEF SURVEY OF THE BRITISH EMPIRE.

**Indispensable to Pupils of Forms V and VI.**

*Adapted to the Syllabus*

BY MR. S. A RAMAKRISHNA IYER, B.A.,
Sirkar High School, Chittur, Cochin State.
WITH A FOREWORD BY
R. M. STATHAM ESQ., M. A, I. E. S.

**Price Rs. 1-8-0** (only)

*Apply to the Author.*

**CHITTUR, COCHIN STATE**

161429



KNOWN THE WORLD OVER

## "TIC-TAK" CLOCK

**Rs. 3**

THE WORD "TIC-TAK" RINGS IN EVERY HOME. EVERY OFFICE AND IN EVERY PLACE

"TIC-TAK" (Regd.)

**PRICE Rs. 3**

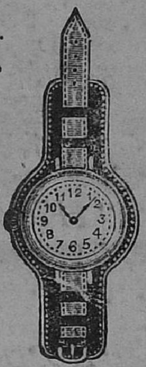
Clocks have won a name that cannot be beaten. See that each clock bears the name on the dial.

*Write to* :—**Peter Watch Co.,**
P. B. 27. MADRAS.

## OUR Stock TAKING SALE ! LOSE NOT CHANCE !

To Purchasers of the patient German Alarm Time-piece we are giving away one of our 18 carat Rolled Gold Wrist Watch with full leather as illustarated. **Rs. 10.**

Both these are guaranteed for five years keeps correct time and handy. Both should be purchased at a time. **Rs. 10.**



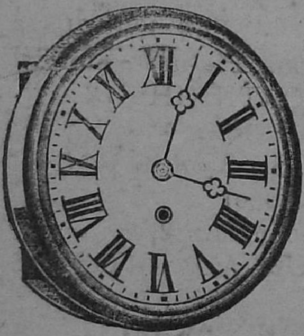
PURCHASED **IF** SEPARATELY — The German Alarm Time-piece Rs. 5. 18 carat Rolled Gold Wrist Watch Rs. 7

**TRY ONCE !** **ONLY A FEW MORE !**

*CAN BE HAD FROM*

**The English Emporium,**
P. B. 105, MADRAS.

## A SOUND INVESTMENT



You needn't bother yourself about your investment of a small sum of **RUPEES FIVE**

This investment will not be a loss but a sound investment.

Our Office Clock though it costs more than its price, we are giving away for this small sum of **RUPEES FIVE** made in the best wall-nut case and it handsomely made.

**GUARANTEED FOR FIVE YEARS.**

The best, the cheapest and the most economical Office Clock.

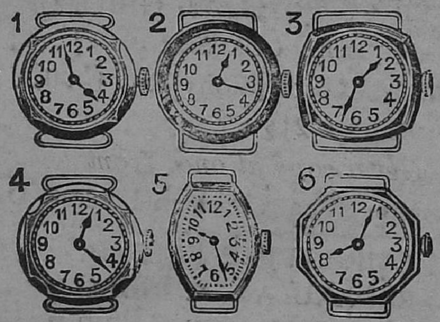
Write Now—Write for Price List.

**CAPTAIN WATCH Co.,**
P.B. 265 Madras.

## HALF RATE!!

**FOR ONE MONTH ONLY**

Original Price Rs. 14  Half Rate Rs. 7




*Guaranteed for ten years.*

**22 Kt. Rolled Gold Wrist Watches**

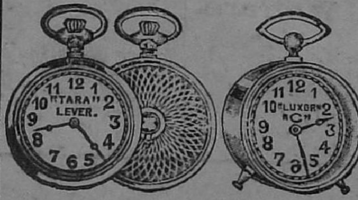
Any shape, any quality or any design is given at the rate of reduced price Rupees seven with best Silk strap free. Write now. This offer is limited, only a few. Handy and beautiful to wear.

*Write to* :—
SWAN HOUSE, P. B. 508
P. T., MADRAS.

TRY ONCE.

Our Registered **'C' Time Piece** is given away free to every purchaser of our Regd. Tara Lever 18-ct Rold Gold Pocket Watch Guaranteed stamp on the dial for five years. The reliable time keeper second to none.

## FREE OFFER !!




Price of **Tara Lever Pocket Watch** with "C" Regd. Time Piece. **Rs. 5**

***Write to :***

*Captain Watch Co.,*
***POST BOX 265. MADRAS.***

## *S.S.L.C. EXAMINATION, 1927*

BOOKS BY

**C. NAGARAJA SARMA B.A., L.T.,**

*Formerly First Assistant, C M. High School, Kurnool. The Author of 'An Outline of English History,' 'Special Periods in English and Indian History' and English Texts Examiner 1923,' '24 '25 and '26.'*

1. **English Texts Examiner,** 1927, Re. 1-4-0 (postage extra).
2. **History of England,** Special Period, S.S.L.C. 1927. 0-8-0 (postage extra). (This book closely follows the S.S.L.C. syllabus with exhaustive questions)
3. **History of India,** Special Period, S.S.L.C. 1927. 0-8-0 (postage extra). (This book closely follows the S.S.L.C. Syllabus with exhaustive questions)
4. **An Outline of English History,** 1-0-0 (postage extra). This book is intended for non-detailed study in the S.S.L.C. Examination. Also very useful to Students of Forms IV and V.
5. **Notes on Macmillan High School Reader II,** By R SANKAR, (Second Editon, Thoroughly revised Re. 0-14-0 (postage extra).
6. **Notes on Macmillan High School Reader III,** By THREE ANNOTATORS Re. 1-2-0 (postage extra). *(Second Edition, Thoroughly Revised)*

Beware! Another book has come out with some modification. Please see that you get the Second Edition of Three Annotators, which is published only by us and not by any other firm.

7. **Notes on English Reading Books for Indian Schools,** BY THREE EXPERIENCED GRADUATES Re. 1-4-0
8. **Notes on Persian Hero,** BY RAMANATHA IYER, M.A , Re. 0-4-0 (postage extra).

12½ per cent Special discount will be allowed on orders worth Rs. 5 and above only for the eight books published by us provided an advance of ⅛ value of the order is sent. Orders below Rs. 5 may be sent in stamps or by M. O. for the published price of the books and the books shall be sent post free at our own cost. *No concession for orders without advance.*

*All High School and College Books can be had at published price.*

**V. RAMANA & Co.,**

*18, Saravanaperumal Mudaly Street,*

VEPERY POST, MADRAS.



The Edition Distributed all over the World of the Wholesale Trade Journal

## *WORK*

Finest advertising medium for people looking for connections with merchants and firms, or agencies.

*7,000 Copies in Circulation.*

Annual Subscription: Rs. 2-8-0 only

RATES OF ADVERTISMENT

| | | | |
|---|---|---|---|
| Full page | Rs. 25 | Quarter page | Rs 9 |
| Half ,, | ,, 15 | One Inch | ,, 2 |

*(Payable in Advance)*

**Specimen Copy Free.** **Reserve your Space Soon.**

*Apply to* :—**The Manager, WORK,**

**Nanbha Street, BHAVNAGAR, Kathiawar.**



## *THE SCHOOL FOLK*

*(A bright, lively, enlightening Monthly for Young and Old.)*

*8th year began from June 1926*

A Treasure-house of Wit and Wisdom, Knowledge and Culture, Poetry and Romance.

Beautiful Sketches and Poems, Short Stories, Articles (grave and gay) on Literature and Art, History and Science and Religion.

Invaluable for High & Middle Schools and Students.

Circulates widely from Comorin to Kasmere.

*N.B.*—Very profitable medium of Advertisement.

***Subscription: Rs. 1-8-0 only per year.***

(Single copy 3 as. V.P, Charges extra)

*Apply to* :—THE MANAGER,

*SCHOOL FOLK, Tumkur,*

MYSORE STATE.



## *ALISMANS & CHARMS*

**For those People to avoid all Sorts of Misfortunes and enter the Gates of Successful Life**

| | Rs. | A. |
|---|---|---|
| For Honour, Riches, Learning and Greatness | 7 | 8 |
| For Health, Physical Strength, etc. ... ... | 7 | 8 |
| For Power of Eloquence, Speeches, etc. ... | 7 | 8 |
| For Success in any Undertaking or litigation, etc., | 10 | 0 |
| For Success in Sport, Racing, Cords, Games of Chance etc., ... ... ... | 7 | 8 |
| For Success in Spiritual and Religious Life ... | 10 | 0 |
| For Success in Trade and Business ... | 10 | 0 |
| For Agricultural Prosperity Farming, Good Crops etc., ... ... ... | 7 | 8 |
| For Success in Mining Plumbago, etc., ... | 100 | 0 |
| For Success in Gemming ... ... ... | 225 | 0 |
| Rabbi Solomon's Special Talisman for every Success | 15 | 0 |
| Specially valued and worn by every successful Hebrew, 2nd quality ... ... ... | 21 | 0 |
| Do. 1st quality ... ... ... | 30 | 0 |

*NOTE.—A Money Order or G. C. Notes will bring the Talisman to your door. One Extensive Life Reading Rs. 15, two, Rs. 25, three, Rs. 30 or more at a time at Rs. 10 per reading. Remit with birth date. Always the full amount should be remitted in advance. No V.P.P.*

*Apply to* :—**D. A. RAM DUTH.**

*Astrologer, No. 20 and 55, (I.E.)*

**(Cheku Street, Colombo, CEYLON.**



**My Scientific System of Graduated**

## PHYSICAL CULTURE

IT IS FREE—This will show you some of my remarkable achievements in Health-building exercises, many pages with nice photographs of myself and a number of my pupils. Read what they say about my system. Don't take my word for it. This book will be an impetus, an inspiration to every young man. All I ask is the price of postage 2 annas. Remember this does not obligate you in any way, so don't delay one minute. This may be the turning point in your life. Order for a copy at once—now, while it is in your mind.

**Prof. M. V. Krishna Rao,**

*P. O. Basavangudi, Bangalore City (S.I.)*

A long felt need !! Ready for Sale !!!

# A CLASS BOOK OF ALGEBRA

By

P. R. SUBRAMANIAN, B.A., L.T.,

*Assistant, Maharajah's College, PUDUKOTTAH:*

(for students in forms V and VI bringing up Algebra and Geometry under C. Group)

**Price per Copy Re. 1-12-0.**

**Special Features** :—Freshness of Treatment, correlation of Algebra and Geometry, Abundance and choice of questions, close adherence to the syllabus.

APPLY TO THE AUTHOR:—*West Fourth Street, PUDUKOTTAH.*

OUR ENGLISH PUBLICATIONS

1. Garuda and Anjaneya. Suitable for Forms I and II. Written by Mr. N. Paramasiva Iyer, B.A., L.T., Headmaster, T. A. High School, Tiruvadamaruthur, (in the Prees.)

2. The Avatars of Visnu. Suitable for Form III. Written by Mr. V. Santanam Iyengar, B.A., L.T., Assistant, T. A. High School, Tiruvadamaruthur. (in the Press.)

Our New Tamil Readers

3. The Paridimarkalaignan Tamil Readers for Standards I to V and Forms I to III, written on purely modern lines by Mr. N. Kanagaraja Iyer, Tamil Pandit, Municipal High School, Pollachi.

4. Map Drawing Exercise Book. Book I for Class V, containing 2 India Maps and 10 Madras Presidency Maps. Price As. 4.

5. Nithila Kovai in Tamil, comprising interesting selections from Tamil Literature, suitable for Forms IV and V.

Written by Mr. E. K. Natesa Sarma Vidwan (oriental), Tamil Pandit, S. A. V. High School, Tuticorin. Price As. 10

V. S. SWAMINATHAN,

Book Seller and Publisher, MADURA.

**ADVERTISE IN THE**

"BUSINESS ADVERTISER"

AND WATCH YOUR BUSINESS GROW

FREE CIRCULATION 5,000 COPIES

EACH ISSUE

A JOURNAL FOR PROGRESSIVE

ADVERTISERS

*Apply for Specimen copy to* :—

THE EDITOR,

**"BUSINESS ADVERTISER"**

POST BOX 2283

CALCUTTA.

*JUST OUT!* *READY!*

**AN INTRODUCTION TO EXPERIMENTAL PHYSICS**

By L. KRISHNAN, B.A., L.T.,

*Science Assistant, Leo, XIII High School, ALEPPEY*

**A Boon to S.S.L.C. Pupils Specialising Physics**

PRICE RS. 2-4-0 (only)

*Apply to the Author,*

ALEPPEY.

# MODERN ELEMENTARY MATHEMATICS

(An ideal Text-Book for use in Forms IV, V, VI)

By

P. R. SUBRAMANIA IYER, B.A., L.T.,

*Assistant, H. H. The Maharaja's College, Pudukottah.*

**Problems :—Abundant, original and practical. Educative and Interesting. Highly appreciated by over 300 Masters in the Presidency.**

**Price Per Copy Rs. 1-12-0**

*Approved by the Text Book Committee, May 11, 1921, Fort St. George Gazette Part I B Educational Page 185.*

PRINTED AT THE ST. JOSEPH'S ORPHANAGE PRINTING WORKS, CHINGLEPUT, AND PUBLISHED BY MR. V. ARAVAMUDA IYENGAR, B.A., L.T., MADURA.